794 if one had to travel, since the Dyuola [Diula] and other travelers were at the mercy of the whims and banditry of the [278] Nama-den' (1) and only avoided them to a certain extent by claiming

[796 437]

1. Cf. Monteil, Binger, op. cit.; at the time of the great annual festivals of the Komo, all trading was halted for several days. Strangers could be sure of being respected only by claiming membership in the brotherhood. The same was true of the Nama.

to be of the Nama-den'. Even Moslems often became adherents of the Nama; all that was required of them was absolute secrecy and a few gifts in exchange for the secret passwords.

794 796 782 There are two great annual ceremonies: one at planting and the other at harvest, the dates for both decided by the Nama-tigi and his council. Each of them involves offerings, sacrifice, communion, and a nocturnal procession. Young members are usually admitted at the harvest ceremony.

The initiates gather for the sacrifice before the temple (Nama-bon'). Only the Nama-tigi and his clergy may enter the sacred place; the common worshipers remain outside. The sacrificial animals are brought up. Two sacrificers (muru-kala-tigi), naked to the waist, stretch their arms toward the four cardinal points and spit three times in each direction. Two dye-n-fa, also naked to the waist, hold the pieces of wood bearing horns and face the faithful. Three times the sacrificers utter the cry, "ture-dyo," twice alternating this cry with another, "dyo-Nama." They invoke the god two times, and then they slaughter the victims, sometimes inside the temple and sometimes outside.

The blood is carefully collected in receptacles, and the ashes of straw are added to it. All the cult objects, especially the boli itself, are smeared with the mixture. The Nama-tigi and the other principal initiates remove their clothing to anoint themselves with the same mixture and do not put on their garments again until the blood has dried on their bodies.